Under Six Categories Inside Dualisme Sistem Interprestation - Beside Economic Presfektif And Distingtion Ide Post-Colonializm.

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Abstract.

This essay examines the counter-system to post-colonial economics through a dualistic interpretation framework operating under six categorical principles. Moving beyond conventional economic perspectives, this analysis presents a distinction of ideas that challenges post-colonial economic structures by proposing a priority-based system rooted in trust-guarantee mechanisms and subject-centered value creation.

Introduction.

The post-colonial economic order continues to perpetuate dependency structures that masquerade as freedom and development. Contemporary economic systems, whether capitalist or socialist, maintain the colonial logic of extraction and control through different mechanisms. This paper proposes a counter-system based on six categorical principles that operate within a dualistic interpretation framework, fundamentally challenging the epistemological foundations of post-colonial economics. The system prioritizes subject autonomy and existential sustainability over abstract value accumulation, creating what can be termed as "post-dependency economics."

The Dualistic Framework of System Interpretation.

The dualistic system interpretation operates on two fundamental levels: the ontological (what exists) and the epistemological (how we know what exists). In post-colonial contexts, this dualism has been weaponized to maintain dependency relationships. The colonial apparatus created false dichotomies between traditional/modern, local/global, and indigenous/universal, always positioning the colonized as lacking and requiring external intervention (Spivak, 1988). The proposed counter-system disrupts this binary by establishing a different dualistic framework based on independence/dependency rather than traditional/modern distinctions.

This new dualism recognizes that economic subjects can exist in states of genuine autonomy or structured dependency, regardless of their apparent participation in "modern" economic systems. The interpretation system thus focuses on identifying and enhancing conditions that promote subject independence rather than perpetuating sophisticated forms of economic colonialism that operate through market mechanisms, debt structures, and technological dependencies (Mignolo, 2011).

Six Categorical Principles as Counter-Colonial Framework.

Epistemological Decolonization.

The first principle challenges the monopoly of Western economic epistemology by establishing subject-centered knowledge production. Unlike post-colonial economic models that simply substitute local elites for colonial administrators while maintaining the same extractive logics, this epistemological framework recognizes every economic subject as a valid knowledge producer about their own needs and capacities (Santos, 2014). This represents a fundamental departure from both neoliberal individualism and socialist collectivism, both of which ultimately rely on external authorities to determine what constitutes valid economic knowledge.

The epistemological principle operates through what can be termed "existential empiricism" - knowledge validated by its capacity to enhance subject independence and sustainable existence rather than its conformity to abstract theoretical frameworks. This approach dissolves the artificial distinction between theoretical and practical knowledge that has been used to delegitimize indigenous economic wisdom and practices.

Catalytic Activation Beyond Market Mechanisms

The second principle establishes catalytic mechanisms that transcend both market-driven and state-directed economic activation. Traditional post-colonial economies remain trapped in debates between market fundamentalism and state intervention, both of which maintain dependency relationships through different means. The catalytic principle operates through mutual benefit recognition rather than profit maximization or bureaucratic planning (Gibson-Graham, 2006).

This catalytic system creates what might be called "organic economic emergence" where economic activity arises from genuine need identification and capacity matching rather than artificial scarcity creation or top-down resource allocation. The catalyst operates through trust-based networks that enable rapid response to existential needs without requiring complex institutional apparatus or market intermediation.

Factual Reference as Anti-Speculation Mechanism.

The third principle establishes factual grounding that eliminates speculative manipulation of value. Post-colonial economies suffer from both traditional commodity speculation and contemporary financial speculation that extracts wealth without creating genuine value. The factual reference principle demands observable,

verifiable outcomes that directly enhance subject independence and existential capacity (Polanyi, 2001).

This principle operates as a built-in resistance to both colonial-era plantation economics and contemporary financialization. By requiring demonstrable benefit delivery, it eliminates the possibility of abstract value creation that characterizes both primitive accumulation and contemporary financial instruments. The factual reference thus serves as a decolonizing mechanism that grounds economic activity in material reality rather than speculative abstraction.

Integrity-Honesty as Trust Infrastructure

The fourth principle establishes integrity-honesty as the foundation for economic relationships, replacing both market-based contractual relations and state-based regulatory frameworks. Post-colonial societies often experience a crisis of trust due to the legacy of exploitative relationships imposed during colonial and post-colonial periods. The integrity principle creates new forms of economic accountability based on transparent communication and authentic representation of capabilities and limitations (Fukuyama, 1995).

This trust infrastructure operates through peer accountability rather than hierarchical oversight, creating horizontal networks of mutual responsibility that resist both market exploitation and state control. The integrity principle thus serves as both an economic efficiency mechanism and a decolonizing practice that rebuilds social fabric damaged by colonial divide-and-rule strategies.

Final Outcomes as Existential Metrics.

The fifth principle establishes outcome measurement based on enhanced subject independence rather than traditional economic indicators such as GDP, profit margins, or productivity indexes. Post-colonial development discourse has been dominated by metrics that measure integration into global capitalism rather than genuine improvement in existential conditions (Escobar, 1995). The final outcomes principle measures success through reduced dependency, enhanced autonomy, and improved capacity for sustainable existence.

These existential metrics create a fundamental challenge to both development economics and growth-oriented capitalism by proposing qualitative well-being as the primary measure of economic success. The outcome principle thus represents a complete departure from colonial logics that measure progress through resource extraction, labor exploitation, and market expansion.

Documentation as Democratic Knowledge Creation

The sixth principle establishes documentation systems that democratize economic knowledge creation rather than concentrating it in expert institutions. Post-colonial knowledge systems often perpetuate colonial hierarchies by maintaining technical expertise in institutions that serve global rather than local interests. The journal and reporting principle creates transparent, accessible documentation that enables collective learning and continuous improvement (Freire, 1970).

This documentation system operates through participatory methods that enable all economic subjects to contribute to knowledge creation about effective practices, challenges, and innovations. The principle thus serves as both a practical tool for system improvement and a decolonizing practice that challenges expert monopolies over economic knowledge.

Beyond Economic Perspective: Ideological Distinction.

The proposed system transcends traditional economic categories by operating beyond the capitalism/socialism binary that has dominated post-colonial economic discourse. Instead of choosing between market-based or state-based solutions, the system creates what might be termed "post-ideological economics" that focuses on practical mechanisms for enhancing subject autonomy regardless of their theoretical classification (Wright, 2010).

This post-ideological approach recognizes that both capitalist and socialist systems can serve colonial functions when they prioritize abstract principles over existential needs of economic subjects. The ideological distinction thus lies not in choosing between predetermined economic models but in creating adaptive systems that serve the fundamental goal of subject independence and sustainable existence.

Priority System as Counter-Colonial Practice.

The priority-based system represents a fundamental challenge to post-colonial economic structures by establishing subject-determined priorities rather than externally imposed development agendas. Post-colonial economic planning, whether through structural adjustment programs or state-led development initiatives, consistently prioritizes global integration over local needs (Harvey, 2005). The priority system reverses this logic by establishing local needs and subject priorities as the foundation for economic organization.

This priority-based approach operates through consensus-building processes that enable economic subjects to identify their genuine needs and negotiate

agreements about resource allocation and activity coordination. The system thus creates economic democracy that transcends both market-based pseudo-choice and state-based pseudo-participation by establishing genuine collective decision-making about economic priorities.

Trust-Guarantee as Alternative to Capital.

The trust-guarantee mechanism represents perhaps the most radical departure from post-colonial economic structures by eliminating the need for capital accumulation as the foundation for economic activity. Both colonial and post-colonial economies rely on capital concentration to enable investment and economic expansion, creating permanent dependency relationships between capital owners and workers (Marx, 1867). The trust-guarantee system enables economic activity through relationship-based assurance rather than capital-based security.

This trust-based system creates what might be called "relational economics" where economic capacity emerges from social relationships rather than individual or institutional capital accumulation. The guarantee mechanism thus dissolves the capital/labor distinction that underlies both capitalist exploitation and socialist bureaucracy, creating new forms of economic organization based on mutual support and collective capacity building.

Conclusion.

The six categorical principles operating within a dualistic interpretation framework create a comprehensive counter-system to post-colonial economics that transcends both market fundamentalism and state socialism. By establishing priority-based systems with trust-guarantee mechanisms, this approach offers a genuine alternative to dependency-creating economic structures that continue to operate through colonial logics despite their apparent modernization.

The system's strength lies in its practical focus on enhancing subject independence and existential sustainability rather than conforming to abstract theoretical frameworks. This practical orientation, combined with its democratic knowledge creation processes and trust-based guarantee mechanisms, creates economic organization that serves human flourishing rather than capital accumulation or state power.

The ideological distinction of this approach lies in its post-ideological character - its refusal to choose between predetermined economic models in favor of adaptive systems that serve the fundamental goal of subject autonomy. This represents a genuine decolonization of economic thinking that moves beyond the limited choices

offered by post-colonial development discourse toward new forms of economic organization that serve human needs rather than systemic imperatives.

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